

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

VOL. IV.

SATURDAY MORNING, APRIL 21, 1827.

No. 13.

CONDIT IONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in the months of the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise. — Postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions. A discount of twelve and a half per cent. will be made to Agents who receive and pay for eight or more copies.

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From the Boston Recorder & Telegraph: PALESTINE MISSION.

The Missionary Herald for April contains in full the intelligence from this mission, which was briefly announced in our paper of March 9th. We take such extracts as are necessary to a clear connection, and to include the most important particulars relative to the Armenians. The Editor of the Herald first presents

Preliminary Remarks.

Let it be remembered with grateful pleasure, that upon our American churches was conferred the high privilege of sending the first regular Protestant mission to Palestine. This mission was commenced by Messrs. Fisk and Parsons, who preached their farewell sermons in Boston, previous to embarkation in the autumn of 1819.

It is, therefore, a fact worthy of notice, in order duly to appreciate the existing state of things in Western Asia, that, while but six years have elapsed, since a Protestant mission was first attempted on the eastern shore of the Mediterranean, not a single Protestant missionary has resided there so long as three years.

Our readers are aware, that the nominally Christian church of Western Asia, (for it is little better than nominally Christian,) is divided into a number of sects. The principal of these sects are the Greek, Armenian, Syrian, Nestorian, and Roman Catholic. The Catholic is subdivided; and the more important subdivisions, with which the missionaries of the Board have come into actual contact, are the Maronite, and a Catholic branch of the ancient Greek church.

The sects upon which the missionaries are exerting the strongest influence, are the Maronites, who are Catholics, and the Armenians, who have no connection with the Catholic church.

Asaad Shidaik, whose ingenious and interesting statement of his religious experience, opinions and controversies, occupies a portion of the last and the present numbers of this work, belonged to the Maronite church, until his eyes were opened by the scriptures to the errors and corruptions of that denomination.

Asaad Jacob, whose letter to the Corresponding Secretary, in imperfect English, was inserted in the number for January of the present year, belongs to the ancient Greek church.

The missionaries have hope concerning a member of the Greek Catholic church whose name is Yoseph Effusy, that he has become truly pious, and from principle will join the little company of reformers.

To these we add a priest and an archbishop of the Armenian church, both of whom are now to be numbered with the friends and followers of the Lord Jesus; and another archbishop of the Armenian church, whose understanding has so far been convinced, that he co-operates with the missionaries in their work of reformation, and gives some ground to hope, that ere long he may be with them in heart as well as in action.

The priest is spoken of by Mr. Goodell under the name of Wortabet. He is a young man, who left the Armenian convent at Jerusalem, about two years ago, thoughtless and without settled principle. Entering the service of Mr. Goodell, as literary assistant, he of course had many conversations with that missionary, and received much instruction. Until last summer, however, no strong hold seems to have been taken on his conscience. But then he became deeply serious, and began in earnest to seek for true religion in the heart, which there is much reason to believe he has obtained.

The name of the archbishop is Dyonisius. He is familiarly called Garabet or Carabet, an Armenian word signifying a forerunner, which was given him, at his own request, by Mr. Goodell, in the hope that he might prove, as he seems likely

to do, the forerunner of great good to his nation. He was born at Constantinople; spent 36 years of his life in the Armenian convent at Jerusalem, the last nine of which he was bishop; and for a long time was principal secretary to the establishment. He is now about 50 years old; and on account of his age, his services, his acquirements, and his general standing, is considered as sustaining in his church the rank of an archbishop, and in his official documents, subscribes himself as such. Three years ago, disgusted with the superstitions and corruptions of his church, he left the convent, and what property he possessed, (about 1000 dollars, which the convent refused to deliver up to him,) and came to Sidon, intending to proceed to Constantinople, and end his days in his native city. But meeting with Mr. Goodell at Sidon, he became his instructor in the Armenian-Turkish language, or the Turkish language written in the Armenian character, and has remained with him ever since.

Archbishop as he was, he used profane language, and at first appeared perfectly unconscious that it was sinful. But on being admonished he abandoned the practice. He invariably attended divine service on the Sabbath, and appeared greatly pleased with the seriousness with which it was conducted; the like which, he said, was nowhere else to be found in Syria. Being harassed with letters from his convent, inviting beseeching, commanding him to return, he renounced his monastic vows, and cut off all hope and possibility of his return, entered into the marriage state. So bold a step, which in fact, set at naught the whole monastic system of his church, became matter of surprise and of conversation throughout Syria. An Armenian council being held, soon after, at Bagdad, near the site of the ancient Babylon, at which were present priests and bishops from Jerusalem, and from Echmiadzin, in the Greater Armenia, the residence of the chief patriarch of the Armenian church, as well as from other parts of the East, the case of Dyonisius was brought forward and discussed. Whether the grand patriarch, whose ample diocese embraces two-and-forty archbishoprics, was himself present, we are not informed. But after long inquiry, no way was found in which the revolted subject could be brought to punishment. At this council, the priesthood were treated by the laity with the disrespectful freedom, which was exemplified in the public meeting at Constantinople, of which an account remains to be given. — What progress the archbishop has made in the attainment of piety, will be made to appear more fully as we proceed.

The name of the other Armenian archbishop is Jacob Aga. He has resided with the English consul at Sidon, as his Agent. In consequence of his marrying a wife from a Maronite family, she and all her father's house were excommunicated, by the Maronite patriarch.

A few words concerning the Maronites, and the Armenians, although but little more than a repetition of what has been said in a former volume, will serve to illustrate still further, the intelligence which is to follow.

The Maronites reside chiefly on Mount Lebanon, and in the adjacent cities, and, speaking the Arabic language, come more especially within the sphere of Mr. Bird's labours. They derive their origin and name from John Maron, or Maro, in an early age of the Christian church. Since the year 1182, they have been closely connected with the Catholic church, and the connexion has ever been, and now is, cherished, by the court of Rome, with the most jealous care.

The Armenians, who come more especially into Mr. Goodell's sphere, have their origin in the ancient country of Armenia, and from thence derive their name. The vast territory east and north-east of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine, they have four monasteries, the one at Jerusalem, of which more will be said by and by, being the most splendid and opulent in the holy city. In Constantinople, there are supposed to be not less than 100,000 Armenian, among whom, as they are a body of enterprising merchants, there is immense wealth. The Armenians are the bankers of the East, and rule the mercantile republic, from Constantinople to Calcutta; and travelling much, for the purposes of trade, they have become the most intelligent of the oriental sects, and on that account are the most likely subjects for reformation. — Mr. Goodell thus speaks of them in his letter of latest date.

"Most of the principal men of their nation live, and some of them like princes at Constantinople. They are not in

the least degree under clerical influence, but give their priests and bishops the appellation of dogs, even to their faces, and frequently say to them, "You know no thing, and care for nothing, but to eat, drink, and be merry." They occasionally attend church from respect to their nation, but they are tired with the sumptuous and unmeaning ceremonials of their religion, give no credence to the lying wonders of their legends and ghostly fathers, and look, with no feelings but those of disgust, upon the ridiculous traditions, the superstitious rites, and the ten thousand absurdities, of their antiquated crumbling church. They would at once suppress most of the clergy, and sweep away at a stroke most of the convents and existing ecclesiastical institutions, were they not afraid that many of the bigotted and less informed Armenians, in other places, would, in consequence, become papists."

GREAT MEETING OF ARMENIANS AT CONSTANTINOPLE.

The following letter from Mr. Goodell dated Beyroot, Sept. 29, 1826, and addressed to the Corresponding Secretary of the Board, describes one of the most remarkable events of this eventful age. The occurrences reported are, indeed, so wonderful, so beyond what even the friends and supporters of missions had dared to expect, that at first they seemed almost incredible.

Excitement produced at Constantinople, by Mr. King's Farewell Letter to the People of Syria; with the consequent proceedings.

My Dear Sir,—Though it was only yesterday, that I sealed and forwarded a long communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople.

It seems, that Mr. King's Farewell Letter, which, (with considerable additions by himself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand-writing, and produced an amazing excitement among the one hundred thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts, stated in this letter, true? And is the letter itself agreeable to the word of God?"

The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures.

The monks and priests and bishops then said to the patriarchs:—"Three of your principal men have, agreeably to this letter, and to the Bible, married wives; and are now overturning the system of our church. If they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last, the principal Armenians said to their ecclesiastics:—"This business does not belong to us; it belongs to you. We know very well that you are all bad men; that, with all your professions of purity, you are the most impure among the defiled; that you have in your cloisters both women and children; and that you annually pay much money, which all comes from your pockets, for this abominable purpose. But this is not our business, it is yours; and we leave it with you to act as you please."

After much disputation and recrimination, the following resolutions were finally agreed upon.

1. That all the former deacons, and priests, and bishops, in the convent at Jerusalem, be required to leave the convent immediately, and that the patriarch put in their place a few persons, whom he may choose; provided they be persons once married, but now widowers.

2. That, from this day, until twenty-five years have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and that they never be again permitted to witness the pretended miracle of the holy fire.

To this last resolution, the Greek patriarchs made many objections, and earnestly besought that it might not pass;—"For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the decline of which is attributed, in a great measure, to the influence of the Armenians, who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the clergy. The high probability at present is, that not another Armenian will ever take the monastic vow.

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.

Importance of an Armenian Press.

Now for an Armenian press, I most ardently wish to pour fifty thousand Tracts upon Armenia next year, and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the twenty-five years, we shall be instrumental in raising up for her a holy priesthood, and of making, even her, a peculiar people, zealous of good works.

In the present unsettled state of the country, perhaps it would be imprudent to set up the press at Beyroot, and perhaps Smyrna and Constantinople would be no better. But it can go into immediate operation at Malta, and I can send either my archbishop, or my priest, (both of whom, I hope, have become truly regenerated, though the change is more marked in the latter,) to correct the proof sheets under the general direction of Mr. Temple, or Mr. Smith.

The Firman.

As to the firman, one was obtained, for about fifteen hundred dollars, of the Reis Effendi, at the time of that council, for certain Armenians; but it seems it was intended for two of their deacons, who had become papists. The patriarch afterwards endeavoured to take them, but they fled for protection to the French ambassador, who refused to give them up, and so the matter ended. He then commenced his journey to regulate the affairs of the convent at Jerusalem, and has arrived at Damascus, three days from this. Signor Wortabet has written him a very interesting and pious letter, which, it is hoped, will be the means of leading him still farther to a knowledge of the truth.

Farther Account of the Excitement at Constantinople.

When the marriage of these men was first reported at Constantinople, it was supposed that they had altogether renounced Christianity, and the general impression was, that, like Judas, they had betrayed their master. When it was afterwards reported, that they still believed in the Christian religion, and were attentively reading the Bible, it produced some astonishment. But when Mr. King's letter arrived, and it was ascertained what views they had adopted, and in what labors they were actually engaged, it was like an electric shock, making a sudden and powerful impression upon all.

Remarks on the General State of the Country.

I find it exceedingly difficult at times, to prevent my brain from being fevered, and my midnight hours from being disturbed, by the lively and quick alternations of hope and fear, arising from those grand movements, which mark the features of the present age, in this oldest and darkest part of the globe—those mighty changes, which, amidst terrible obstacles, and terrible judgements, seem fast coming on; and from the utter impossibility of moulding things according

to our wishes, without much help from the churches, and from the Most High. Nothing, apparently, will save multitudes of the half-enlightened, from falling from the grossest superstitions into the rankest infidelity, but the most extensive and powerful missionary effort, accompanied by an extraordinary degree of divine influence.

But in such a country, and at such a time, as this, we cannot do all that benevolence would prompt us to do. The elements of government here, so strangely mixed, so strangely unconnected and discordant, and so terrible from the beginning hitherto, are, at present, also strangely convulsed; and the whole seems more like the ravings of despair, or the struggles of the dying, than like the well directed and gigantic efforts of the living. We have fears, but our hopes preponderate.

It was only four days ago, that we received official notice to provide for our personal safety; as the report of the sudden departure of the British ambassador from Constantinople, gave reason to suspect, that a rupture had already taken place between England and the Porte. Mr. Abbott, who is now upon the mountain, has since written to us, that, in anticipation of events, he had provided a secure retreat for us all, where we can contemplate, without danger, the raging of the storms below, should they arise.

Let not these threatening dangers discourage the Committee. In case even of an open war, let missionaries come forth as God's host. They can take from Malta, or Smyrna, French or other passports, as the case may require; and we have much confidence, that all these political commotions will bring into contact with us, new and important points of observation and labour, and will introduce us to untried and unthought fields of usefulness. What benevolent eye would be bathed in tears, unless it were in tears of holy rejoicing, to see the beast and the false prophet taken, and all these ancient fabrics of superstition and of political despotism, which seem to have sprung up from the bottomless pit, crumble to atoms, and be found no more at all?

There is something pleasant in the thought, that you and we may be permitted to live, and to look, at the expiration of the twenty-five years, upon those bright scenes of Armenia, and of the countries around her, which seem even now to be unfolding. But that the life of all of us should be thus prolonged, is hardly to be expected. May we so live as to be always able like Paul to feel, that to depart and to be with Christ is far better.

I hope soon to send you a history of the Armenians who are with me, written by themselves; also translations of some of their recent letters to their patriarch, and to their kindred.

Confirmation of the foregoing Intelligence.

Oct. 5. Most of the above information respecting the Armenians, has been since confirmed; but what relates to the firman, said to be obtained for those connected with me, is still involved in uncertainty. There is much reason to fear that one was obtained, but reason to hope it will be without effect.

In the midst of fears and hopes, of lowering and brightening prospects, I close this communication, and recommend this mission to your special prayers.

WM. GOODELL.

Concluding Reflections.

The reader has now seen some of the causes, which have been put in operation in Western Asia, and also some of their results, and his mind by this time must be prepared for a most animating conclusion. If such cases are sufficient to produce such results in that part of the world, then must there be there a strong tendency to reformation; just as there was in central Europe, when Martin Luther made his appearance. Such is probably the fact. And though we are not permitted to hope without solicitude, nor to rejoice without trembling; yet may we both hope and rejoice. The current of public sentiment is manifestly too deep and strong to be diverted from its course. Fire, or sword, or poison, may destroy the converts, who have already become the proofs and pledges of missionary success; but belonging, as they do, to all the principal denominations in Syria, and representing all, the news of their martyrdom would everywhere become matter of conversation and inquiry, and their blood would be like good seed sown in a prolific soil. Or, should war compel the missionaries and their little company to fly, for a season, from that land, the island of

Malta would kindly receive them, as it did the shipwrecked Apostle to the Gentiles. And there by the side of the presses already in operation, they might erect one for Armenia, and the pious priest and archbishop might assist in diffusing the light of life among their intelligent countrymen, who, from Constantinople to Bagdad, are even now beginning to cry out for reform. There too, the young Asaad Jacob, casting his eyes round the ample circumference of the Greek church, might learn to employ his shrewd good sense in a glorious cause; and the other Asaad of noble spirit, could he escape from his Maronite persecutors might give scope to his powerful genius, and become the Augustin of the Oriental churches.

What, indeed, is to be the precise nature of the conflict in those countries, and how long it is to last, we, of course, know not. We see, however, a great mingled people beginning to be in motion, and the worst passions of the human heart preparing for a fierce conflict under the worst of Governments. But we behold, also, the Spirit of God, commencing a benign and mighty agency; and amid the blackness and thundering of the impending storm, we discern the bow of promise, the emblem of a presiding Providence.

OF BAPTISM.

The following passage is from "a translation of a Note affixed to Cyprian's letter by Monsieur Rigaltius, a learned Papist, who lived 1557—1617, and filled the office of librarian to the French king," published in a late London Magazine.

"Men are not born Christians but made such. No man is accounted a believer till he knows Christ; therefore, he must first hear what belongs to the Christian faith; and when he has heard and embraced it from his belief, he may be called a believer; and that the things which have entered his mind through his ears, may by an (external) sign be subjected to his eyes, and may strike his mind the more powerfully, he is dipped or immersed in water, in a river, fountain, pool or laver. And as he had received three things;—for first, he received faith, and then by faith obtained the pardon of all his past sins: and, moreover, had the pledge of a resurrection to eternal life; so these things are signified by baptism. Dipping into the water, denotes the man to be imbued with faith; his being overwhelmed, denotes his being washed from his stains and impurities: and his emergence from the water, denotes his resurrection. Therefore, we now call him a complete believer, as being deeply tinged with the Christian faith,—and, as it were, inebriated with the juice of the Christian faith, as the wool is with the purple dye. Thus, Philip baptized the eunuch in that water which they fortuitously met with on their journey, after he was well instructed in the Christian faith, and after his profession of believing with all his heart, that Christ was the Son of God. By this baptism of the eunuch, it appears, that dipping or immersion, and the mode thereof, were used with very great simplicity. For Christ thus commanded his disciples: 'Go,' says he, 'teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'—Thus Luke speaks of one of Peter's sermons to the people:—'They that believed his words were baptized, and on that day were added to the church, about three thousand souls.' He who had believed in Christ with all his heart, now lived to God as a Christian, in the same faith. He had imbibed Christ, and completely savoured the things of God. Therefore, baptism, or immersion, was to him a sign of genuine faith; and so the necessity of the sign or sacrament showed the necessity of the thing of which it was a sacrament.

"Since faith springs from assent, it cannot be found in man till he arrives at that age which is susceptible of discretion and wisdom. And, therefore, in the Acts of the Apostles, we read, that both men and women were baptized, when they believed the Gospel preached by Philip; but not a word of infants. So that, from the apostolic age to the time of Tertullian, the matter remained dubious. And there were some, who, from that word of our Lord, 'Suffer little children to come unto me;' (to whom, yet our Lord commanded not water to be administered;) took occasion to baptize even new-born infants. And, as if they were transacting some secular business with God, they offered sponsors or sureties to Christ, who engaged that they should not revolt from the Christian faith when adult; which indeed displeased Tertullian."

Sunday School Union.—The Rhode-Island Sunday School Union Association held a meeting in the vestry of the First Baptist Church on Wednesday evening, April 4. It was numerously attended.

Thus far, the attempt to bring the Sunday Schools throughout Rhode Island into this Union, has not been so successful as its friends could have wished.

The importance of this measure was presented in an entirely new light, by the interesting facts and reasonings used by the Rev. Mr. Malcolm, of Philadelphia,

the general Agent of the S. School Union throughout the United States. This gentleman, in his address to the meeting referred to, gave proof of a perfect knowledge of his subject, of his warm, and yet discreet zeal in the good cause, and of an energy of character and cultivation of mind, admirably fitted to carry into execution the designs of the institution.

But fourteen of the Sunday Schools in Rhode-Island have yet united themselves to this association, seven of which came in during this last year. The receipts and expenditures the last year were between two and three hundred dollars, leaving a balance of but \$6, 95 in the treasury.

Mr. Malcolm was followed by Rev. Mr. Benedict, of Pawtucket, who gave a very interesting account of the Sunday Schools in that flourishing village. He stated, that in the School attached to his Society, the names of 260 children had been entered during the past year. The average attendance of scholars through the six summer months had been 150, and average attendance of teachers 20. The time devoted by these 20 teachers was equal to the constant instruction of one person for a year and a quarter; and thus the benefits of a school kept by one person for that time, were experienced without expense and without loss of time to the children of the labouring classes. Apply this calculation to the 20,000 teachers in the United States, and what a vast fund of gratuitous instruction is supplied—equal, perhaps, to the establishment of 1000 free schools, with each a hired master! By this plan, the two great obstacles to the education of the children of the laboring classes, time to devote to school, and money to pay teachers, are entirely overcome. Mr. Benedict further stated, that the last winter they had kept up a Sunday School in his Society, and intended to continue it here after through the year. There are also three other Schools in the village, upon a similar plan, and well attended, and another at Valley Falls. Mr. B. alluded to the great importance of these Schools in the manufacturing towns and villages in this State, furnishing as they do in a great degree, the only opportunity that children employed in these establishments have for acquiring the first rudiments of education.—*Prov. Amer. & Gazette.*

Concord, N. H. April 10, 1827.

To the Editor of the Christian Watchman,
Dear Brother,—While God is visiting your city and other places in Massachusetts, he is not unmindful of other sections of our happy country. It is indeed a day of great favour upon Zion. But while churches are visited with the Spirit, it is a melancholy reflection that in some instances they have no pastors, nor even a supply of preachers, to nurture and guide those who are converted to the Lord.

I have been repeatedly, of late, requested to direct some minister of Jesus, to places where the Lord is working by his grace within the limits of New-Hampshire, but have not been able to tell them of a man, except in one or two instances. I have just received a second letter from brother Richardson, of Gilmanton, stating that the work of the Lord, which began there a little time since, "continues and increases; that it is very general throughout the town, and every day presents new cases of hopeful conversion to the Lord." He also says that he "feels very anxious about the work, lest it should stop; that he has had no brother come in to help him, and sometimes he thinks the people will wear him out, or else he shall wear them out" by his incessant labors. He has been "desired to supply the church in Pittsfield a quarter of the time, but cannot." Gilmanton church is very anxious to obtain a supply all the time; Nottingham and Dunstable, I learn, wish to obtain a pastor between them. The church in New London, I believe, is yet destitute. They have a fine new Meeting-house, and would give a pastor a good support. In Warner, Hampton-Falls, and some other places, there are revivals, and ministers are wanted. I do hope, Sir, that the cries of New-Hampshire will not be disregarded, and that some of our young and promising brethren will visit the towns and churches where help is needed, and where the prospect of doing good is so evidently pointed out by the hand of Providence. In this place, we have had a few instances of conversion the winter past, but we still need a shower of grace to water our thirsty heritage. Yours in the fellowship of the truth,

N. W. WILLIMAS.

For the Christian Secretary.

DWIGHT'S TRAVELS IN N. ENGLAND AND NEW-YORK.

It has been the misfortune (I hope not the fault,) of the Baptists, to be vilified and calumniated in every age and nation. From the days of the first administrator, who lost his head for his boldness and intrepidity in the cause of truth, to the present, they have been considered fair game by some professed Christians, as well as Pagan enemies. In ecclesiastical controversies, they have been shut out of the pale of orthodoxy; and bitter ene-

mies in the war of religious contention, have frequently united to level their joint anathemas against the despised and opprobrious heresy of believer's baptism. And they have had the whole Christian world to oppose, for almost every nation has made laws to support Pedobaptism, and to exalt human learning among the priesthood; while the Baptists, following the dictates of their own conscience, have chosen to worship God "contrary to law." That they are sincere in their sentiments of Christian doctrine, martyrdom has tested in every age—that they are liable to error, as men, none will deny; but we would ask, Who is authorized to cast the first stone?

Among those who have dipped their pens in gall, when writing of the Baptists, we are sorry to mention the author before us. Dr. Dwight, (late President of Yale College,) was a great man. Wherever superior intellect and profound knowledge of science are honored, his crown of glory will be brilliant and unfading. Nor will it be denied that his talents were generally employed for the good of his country, and the benefit of his fellow men.—And even the work under consideration, will be admired by all men of taste and intelligent curiosity, for its beautiful descriptions, and delineations of character, where certain classes of men are out of the question. Travelling in N. England, his native country, the Dr. was interested in repelling the calumnies of European travellers; and he pictured it as it appeared to his enamoured eye, beautiful, and happy, and high destined in future prospect. We could give large quotations, containing animated descriptions of scenery, such as every American would read with pleasure, did our limits permit; but our business is with another part of the book. The whole book, (a voluminous quarto of two thousand pages,) may not be unaptly compared to a rich, elegantly diversified landscape, here and there disfigured by an offensive and stagnant pool. For in almost every place where the Dr. found a congregation, or neighborhood, under the influence of Baptists, it seemed to put him into a violent ill humour—except at Providence, where he found a college, the design of which was "honourable both to their heads and their hearts." To prove this, I shall content myself in transcribing from the volume, and leave my readers to make their own comments. In the first place, the author's sentiments upon religious toleration, are fair and liberal.—"God alone is Lord of the conscience, and nothing but what He has required, can become an institution in the religious sense. This is a field, into which man cannot enter without intrusion. Here neither King nor Pontiff, neither Parliament nor general council, have either rights or powers. A religious law can be formed only by divine authority; and can be found only in the Scriptures. Those who 'teach for doctrines, the commandments of men,' will ever worship God in vain." Vol. 1, p. 162.

These are principles for which Baptists have every where contended, & which it is satisfactory to see upheld by enlightened men of every denomination. We hoped to find the same liberality of sentiment in every part of our author.—The following is the character given of the Baptist clergy of Connecticut:

"Of the (67) Baptist congregations, nineteen were vacant in 1810. Few of these give salaries to their preachers; and fewer still employ men of education in this office. The persons who occupy it are therefore, in many instances, farmers and mechanics; not a whit better qualified for the desk, unless by superior volubility, than their hearers, taken at an average." Vol. 1, p. 177.

Dr. Dwight will not allow a Baptist to be a Minister of the Gospel. In enumerating clergymen, taken as a body, he speaks of the Presbyterian or Congregational, as all which a state or town contains.

"The inhabitants of Groton have been more generally regardless of religion, than those of most other places in Connecticut. It is a long time since they have had a minister of the Gospel; and the last, a very worthy man, was obliged to leave them for want of support." Vol. 3, p. 10.

It is well known that the Baptists have always been a numerous body in the south eastern section of Connecticut; and by recurrence to Benedict's History, it will be seen that the first Baptist Church in Connecticut was founded at Groton, in 1705. This has been a flourishing Church, and so far as can be discovered, always supplied with a pious minister.

The following extract will exhibit the writer's views, not only of Rhode Island, but of the Baptists generally, as appears evident from the remarks themselves.

"The inhabitants of this State, (R. I.) in opposition to the rest of their N. England brethren, have uniformly refused to support the public worship of God by law; or in other words, to make a legal provision for the support of ministers and churches. A contract between a minister and his congregation for his maintenance, they have placed on the same footing, as contracts made at the gaming table.—Hence, except in their large towns, a minister liberally educated cannot often

be found. Hence the places of such ministers are filled by plain, ignorant individuals. Ordinarily, these are farmers and mechanics, who push themselves into the desk for two reasons, to avoid labour, and to display their gifts; or in other words, from sloth and spiritual pride. In the desk, all such men vociferate in a manner, which in every other place would be thought grossly indecent; distort doctrines and precepts; dishonour ordinances; pervert the meaning of the Scriptures; and murder arguments and language. They are destitute of dignity, propriety, and candor; coarse, and clownish in their manners; uncouth in their elocution; and in their discourses, clumsy and ridiculous. Next to a wicked ministry, the greatest evil which can befall a Church, is a weak ministry. The Churches in Providence and Newport, I have already described. A large and handsome one has been lately erected at Providence. Those which I have seen in the country towns, appear like badly built, and decayed barns." Vol. 3, p. 65.

Much has been said by Pedobaptists, of the laws of R. Island, respecting the support of religious worship; and it has been again and again triumphantly repeated, that a minister cannot collect even subscriptions by law. The fact is, so far as the writer can discover, the law is silent on the subject; but if any man can produce an instance of want of honour in a Rhode Islander, in refusing to pay his subscription for the support of the ministry, let it be known, if he cannot, "O that ye would altogether hold your peace." That there is too much general ignorance, and too much laxity of morals in some parts of Rhode Island will not be denied; but as one extreme drives mankind to another, so the people of this State have not yet forgotten the persecutions and intolerance from which their fathers fled; and in their solicitude to avoid what they considered error, can it be thought marvellous, if they went too far to the opposite side. Yet it has ever been the honor of Rhode Island, that she has established the most perfect tolerance in religion; and while persecuted herself, she has never copied from her neighbors, the practice of making men worship God contrary to their consciences—or in other words, of making them worship at all. With respect to the motives which induce Baptists to enter the ministry, Dr. Dwight, and the Baptists generally are decidedly at variance. Instead of entering it from "sloth and spiritual pride," one of their own historians recommends it, "no man should undertake to preach, if he can with a good conscience let it alone;" and such is the opinion of every minister, with whom I am acquainted.

The Dr. is always charmed to see a village church, if it be painted white, and provided with a handsome steeple, and "church-going bell;" but had he seen some of the parish churches in Connecticut, he could not have "cast stones" so conveniently, at the "badly built, decayed, barn" churches of Rhode Island.

The following is part of the character of Roger Williams, given by Dr. Dwight: "He was plainly a man of talents; bold, restless, and regardless of consequences; and in his judgment and feelings, and in his ecclesiastical conduct also, at least as intolerant to those who differed from him, as they in their civil conduct towards him." Vol. 4, p. 250.

Happily there is another sketch of Mr. Williams' character extant, and by a writer probably not less a Pedobaptist than Dr. Dwight.

"His history, (Roger Williams') belongs to America rather than England; but we must not even thus casually mention his name, without an expression of respect and reverence, for he was one of the best men that ever set foot on the new world,—a man of genius and virtue, in whom enthusiasm took the happiest direction, and produced the best fruits."—*London Quarterly Review*, No 19—1813.

One more extract, respecting the Baptists as a body of Christians, and we will close our quotations.

"The Baptists are here divided as they are in England. One part of them are Calvinistic. The others are, what used to be called in Great Britain, and what are now extensively called here, *Free-willers*. These do not however, appear to be Arminians in the proper sense. So far as my information extends, they are in considerable numbers fast approximating to Deism. Very extensively, they appear to consider religion as consisting chiefly in being plunged; to deny the Sabbath as a divine institution; to contemn family prayer; to have few settled ministers, and little even of the external appearance of religion. Many of their preachers are itinerants; and the solemnities of public worship are celebrated by them only occasionally. The moral extent of this evil, I need not explain. The Calvinistic Baptists are serious, regular, and to a great extent as their Calvinistic brethren of other classes, religious. An evil of incalculable magnitude is, that their ministers are many of them uneducated men. Another of no small magnitude, common perhaps to all sects, living among more numerous bodies of Christians, is the *spirit of proselytizing*. This spirit seems to be always more engaged to make proselytes to the

party, than converts to religion." Vol. 4, p. 453.

One remark more. From the general tenor of the above, and numerous similar extracts which might be made, it is evident that Dr. Dwight derived his information of our Churches, chiefly from their enemies. He has seldom referred to Baptist books or men, for authorities; and no pious man of his enlightened knowledge, would have written so many foul charges against them, had he ever lived in the neighborhood of Baptists, from whom he might have obtained correct information. Although they do not believe the high road to the Gospel ministry goes exclusively by Latin, Greek, Euclid, Algebra and Andover, yet their labours have been blessed by him who called the fishermen of Galilee from their nets; and it is quite astonishing how these "coarse," "slothful," "clownish," "mechanic" preachers, with all their "spirit of proselytizing," have been so successful as to persuade so many regularly educated clergymen of the Presbyterian Church, and thousands of communicants, to renounce their former errors and unite with them. The fact is plain. They did not do it. The spirit of truth constrained them, and so it will more. How far the sentiments contained in these extracts, are the sentiments of Congregationalists generally, we know not. If scholars follow their teacher, we may judge in this case, (though we hope better things,) as the Dr. himself judges in other things—"Ab hoc uno, disce omnes."

PHILO P.

For the Christian Secretary.

A file of the Connecticut Observer fell into my hands this day. (April 7,) and in perusing the papers I found one piece touching baptism, on which I would make a few brief remarks: premising however, that I am glad that paper treats on this important subject in a calm way; because the oftener a point in dispute is thus examined, the sooner will the truth prevail among candid people.

In the paper of Feb. 12th, is a piece upon "sprinkling," wherein sundry texts in which "sprinkle" is found, are quoted. I turned to the original Greek, to see whether, in any of those places, the Greek word *Baptizo*, which is translated, "I baptize," was used; and I found that it was not, in a single instance. Lev. vii. 14, is quoted. The word *Proshekonti*, which is translated "sprinkleth" I believe, does not mean sprinkling, but pouring. Lev. xiv. 7, The word here, in this verse, signifies to sprinkle around. It is *Ferrirane*. In the same chapter, the Observer quotes the 16th verse, which is translated thus: "And the priest shall dip his right finger in the oil, that is in the left hand, and shall sprinkle with the oil of his finger seven times before the Lord." The word *Baptei* is here the original word for dip, and this is the future tense of the word *Bapto*, which Baptize, or *Baptizo*, is derived from; consequently the word baptize means to dip. The word *Rane*, here translated "shall sprinkle," has no affinity or relation to the word baptize, in the least degree. The same remark applies to the 27th verse of the same chapter. He quotes the 51st verse of the same chapter. It is a pity he had not put down the whole verse, for that verse goes far to settle the dispute: it reads thus.—"And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and [Baptei] dip them in the blood of the slain bird, and in the running water, and [Perirane] sprinkle [about] the house seven times. I humbly ask, would the priest have obeyed this law if he had not dipped, but had sprinkled the "living bird," &c. with the running water, &c? Certainly he would not. We therefore think that when Christ commands to baptize, [dip] and the person to whom the command is given, does nothing but sprinkle, he has not performed the commandment.

This writer in the Observer, says in his introduction, "Cleansing, ceremonial and spiritual, is often represented under the emblem, not of immersion, but of sprinkling." I respectfully ask him, is this correct? He quotes a part of the 18th verse of the 19th of Numbers. I wish he had examined the whole. "And a clean person shall take hyssop, and dip it in the water, [Baptei eis to hudor.] It is very remarkable that the preposition *eis*, plainly means in, and cannot be translated otherwise, and make sense of the text; and yet Mr. Peter Edwards, and other Pedobaptists, argue that '*eis to hudor*' means, 'to the water,' and not 'in the water.' This text confutes such an idea as that The writer quotes Isaiah, lii. 15, "So shall ye sprinkle many nations;" and remarks, "It has been suggested, that as the Eunuch, Acts viii. 39, was reading the context, Philip took occasion from this passage to explain to him the subject of baptism." I ask, Who suggests this? Can any rational man pretend, that the account in Acts suggests any such thing? Reader please to look, and see for yourself. Christ always, as far as I can learn, quoted the Old Testament writers, in the words of the Greek Septuagint; and the words there have nothing to do with sprinkling, they are these: "Outo than-

masontai ethne polla ep auto. So shall many nations admire [or worship, or wonder at] him. All candid men will, I think, admit that the seventy Jewish Elders, who translated this place into the Greek language, knew the meaning of the Hebrew tongue, as well as any modern writer whatever: and their works our Lord has authenticated, by quoting parts of them on several occasions. Therefore we may safely conclude that the Septuagint gives, in this place, its true meaning; which has no relation or reference to any rite or ceremony whatever. If Philip taught sprinkling, he practised immersion, as Pedobaptists themselves have allowed. We ask, is it probable that Philip taught one thing and practised another? And yet he must have committed this inconsistency, if the suggestion in the Observer is correct. This writer quotes H-b. ix. 13. The original word there rendered sprinkling, is *Rantizousa*, a participle from the verb *rantizo*. Greek scholars will all allow that this verb is derived from *Raino*, just as *Baptizo* is derived from *Bapto*. *Raino* signifies, 'I sprinkle'; therefore, all are agreed that *Rantizo* has the same signification. Now, as *Bapto* always means, 'I dip,' why do not all allow that *Baptizo* has the same meaning? Is not this a fair question; and does it not go far to settle the point in dispute? I humbly think that it does. This writer quotes also the 10th chapter of Hebrews, 23d verse, in these words, "Having our hearts sprinkled from an evil conscience, and our bodies washed with [not in,] pure water."

The original words, *Hudati hatharo*, [clean water,] are in the dative case, answering here precisely to the ablative in Latin, which means in, as often, and I think all will allow, rather oftener, than *with*. But if the Greek dative case does as often mean in, as *with*, this writer must allow that his parenthesis [not in,] is wrong and erroneous, unless he only means that our English translation does not say in, but does say *with*; which certainly is no new discovery at all, and his parenthesis is useless. We think the Apostle in the text, did refer to baptism; and surely no body can say with propriety that an infant who has had its face sprinkled with a few drops, has thereby had his body washed with, (or in) pure water. All the other texts which this writer quotes, as containing the English word *sprinkle*, have the Greek word *Raino*, or its compounds or derivatives; and have no relation to *Baptizo*. I submit it therefore to the reader, whether they do, in any case, refer to baptism. It seems to me that they do not; nor can we find the least hint of sprinkling for baptism, in the Holy Scriptures. On the contrary, we do find that they went to a river to baptize. Why go to a river, if a basin would do? No rational Presbyterian ever did, or would carry an infant to a river to sprinkle it. Our ancient brethren were at least as rational as modern Christians, and yet we find them going to a river; yea, into the river, both minister and candidate, "both Philip and the Eunuch." Strange conduct, if they used sprinkling!

But we are often told that the mode is wholly immaterial, and of no consequence. Is it so?—Baptism is a rite or ceremony; and like all other rites and ceremonies, it has a meaning, which the mode itself is to point out. If the mode is altered, the meaning is lost by such alteration. The Scriptures tell us repeatedly what the meaning of baptism is. Romans vi. 4, 5, "We are buried with him [Christ] by baptism into death—Planted together in the likeness of his death." Coloss. ii. 12, "Buried with him in baptism, wherein also ye are risen with him." &c. Here we learn what it is that baptism points out; namely, the burial and resurrection of Christ. May Christians alter the mode, so as to point out neither a burial nor a resurrection? Let any pious soul say whether he is willing to do this. Go, my Presbyterian brother, and behold one baptism by immersion. See the candidate led down into the water. Ask your own heart, 'what is that candidate about to do?' The word of God gives the answer. He is going to be "buried" with Jesus—"planted together in the likeness of his death"—to rise with him as from the dead; and then say, if you can, that the mode is immaterial. Do we presume too much, when we conjecture that you will, in such case, justify your Baptist brethren in judging that the mode is material.

"View the rite with understanding, Jesus' grave before you lies. Be inter'd at his commanding, After his example rise."

A sketch of the Biography of
ZADOCK DARROW;
Senior Pastor of the Baptized Church in Waterford, Conn. Being an extract from the Sermon delivered at his funeral, by SAMUEL WEST.

HE was born in the township of New-London, Dec 25th, O. S. A. D. 1728.—He was the only son of Ebenezer Darrow, Esq.—His mother's name was Rogers, and a descendant of the famous John Rogers, who was burnt at Smithfield. The time when the subject of this memoir was born, was a time of mental darkness.—The zealous puritans, who first settled

this country, and most of their immediate descendants, were gone to rest—and a generation had risen up, who were in a great measure destitute of the piety of their fathers. A form of religion they had, but of the power of godliness they were very ignorant. They had perceived their religious institutions to be fast declining; and lest they should vanish away, they sought, and had obtained aid from the civil power to support them.—But although the night had been long, and was now attended with gross darkness, which covered the people; yet a bright morning was near at hand. For in 1741, when young Darrow was in his 13th year, the reviving rays of the sun of righteousness began anew, with life giving power, to illumine the dark regions of New-England.

The night had been so long, and the darkness so great, when the light of life appeared anew, it was called new light; and the awakening which it produced was, and still by way of eminence is, called the new light star, and the happy subjects of it were called new lights.

One of the happy subjects of the new light was Joshua Morse, a lad then about sixteen years of age. As soon as young Morse was made the happy partaker of the light of life, and his soul became enraptured with the heavenly flame, he ran from place to place, proclaiming salvation from the Lord to perishing sinners; and the power of God attended his labours, and blessed them to the awakening of many precious souls.—The wisdom of that God of whom are all things, directed the footsteps of Morse to the neighborhood of New-London. In 1748, young Darrow heard of the fame of Morse, and the awakening which attended his preaching:—(Darrow had heard much of the new light preachers, but had hitherto esteemed them learned impostors,) but hearing that Morse was a young man without education, he determined to see and hear him. And being informed that Morse had appointed to preach on a week day, not many miles off, he went to hear him.—It was a time of love.—For the Lord enabled Morse so to uncover the wickedness of the human heart, and the inefficacy of religious forms to save the soul from hell, that Darrow, who had been bred in the forms of the Church of England, was made to feel his perishing need of something better. This induced him to invite Morse to visit, and preach in his neighborhood. Morse complied—and his visit was attended with the blessing of God, so that Darrow obtained comfort; and a number more were awakened, and soon after were enabled with Darrow, to rejoice in the new light of life. These, with others, who were the fruit of subsequent visits and labours of Morse, were by his advice and assistance, soon after gathered into a Church. They obtained a Mr. Hammond for their Minister, and called Darrow to the office of Deacon. Hammond's ministry was not much blessed to them; and after a few years he left them, and the little flock was scattered. Upon the scattering of the Church, Deacon Darrow united with a small Church in the neighborhood, which was gathered in 1742, by the labours of a Mr. Cooley; but they were now destitute.

To be concluded next week.

CHRISTIAN SECRETARY.

HARTFORD SATURDAY, APRIL 21, 1827.

The time fixed for the Annual Meeting of the Convention of Baptist Churches in this State, is approaching. The Board have been impressed with the duty, of sending labourers into the destitute parts of the vineyard in this State. They have employed a number of Missionaries, and God has blessed their labours. Most of these Missionaries are now located:—Br. Silas Ambler, with the Church at Cornwall, Br. Tubal Wakefield, with the Church at Pleasant Valley, Lyme; Br. A. W. Whitney, with the Church at North Haven: and there are but three Missionaries in the employment of the Board, viz. Br. Wm. Bentley, Russell Jennings, and Isaac Dwinell. There are many calls at this time upon the Board, from destitute Churches and neighborhoods, for help. It is hoped that the Churches and Societies connected with the Convention, will be forward to do that which shall so replenish the treasury of the Convention, that the new Board to be appointed in June, may be enabled to proceed with spirit and decision, in the work of sending the Gospel to the destitute; and instrumentally building up the waste places of Zion. More labourers are now wanted.—The fields are white already to the harvest.

Knowing their duty and privilege, the Churches are bound to pray fervently to the Lord of the harvest, to raise up and thrust forth more labourers, who shall be workmen that need not be ashamed.

Our own country is peculiarly blessed at this time with the rain of God's grace.—In addition to the places which have been named, we learn that in the west part of Southington, there is a solemn attention to the word preached; and about 30 it is judged, have recently obtained a hope in Christ. In the north part of Norfolk, there are manifestations of divine mercy in the conversion of sinners.

A bold spirit of religious enquiry, seems to pervade the eastern world: what will be the result, time will disclose. One thing is certain, truth will ultimately prevail, and the wrath of man shall be caused to praise the Lord, and the remainder of wrath he will restrain. Our readers will find an interesting article on the Palestine Mission, to which we alluded a few weeks since, on the 1st page of this paper.

The public examination of the classes in Washington College, closed on the 19th inst. And in the afternoon, the second junior exhibition was held.

We do not think it expedient to institute comparisons of the various performances.—There was a difference in the application evinced, and the talent displayed; but this should be expected. As a whole, the performances were highly creditable to the students, and honorable to the Institution.

Sunday School Depository.

The American Sunday School Union has rented a large Store in the Tract Society's House, Nassau Street, New-York, and established an ample depository of all their productions.

They have appointed Mr. A. W. Corey their Agent, in whose activity and competence they have the highest confidence.

All the Schools, Auxiliary Unions, and Store keepers, in this state and New-York, may purchase there at the same prices as in Philadelphia.

Marlborough, April 17th, 1827.

DEAR BRO. ROBINS,
It is deemed expedient to give you a brief sketch of the work of the Lord, in this place. Last Saturday, week, I arrived in this vicinity, and in the evening endeavoured to preach Christ to a number who convened for worship. It pleased the Lord to be with us by his spirit, and to awaken some to a sense of their danger as lost sinners. Lord's day, and evening, had a very solemn assembly, and evidently the Lord was with us. Monday, Tuesday, and Wednesday evenings we also held our meetings; at the last of which, about fifteen manifested that they felt their need of a Saviour, and desired an interest in the prayers of the children of God. Having a previous engagement to preach and baptize in East Windsor on Fast day; and the same in Manchester on Lord's day following; it was necessary for me to leave this place on Thursday. By request of the people I had previously notified Bro. Bentley of their situation, and in accordance with their desire, he arrived among them the same day that I left. Last evening I returned and found with pleasure that his labours had not been in vain in the Lord. A number whom I left mourning on account of their sins I now found rejoicing in hope of the glory of God. The number of the anxious had increased, and I am happy to say that the middle aged and some who have passed the meridian of life, are subjects of the work. I had contemplated proceeding to-day on a tour of about 3 weeks, in the employ of the Vernon Church, to solicit donations to aid them in defraying the expense of the house which they are erecting for the worship of God. But it is thought expedient for Bro. B. and myself both to labour as did the ancient disciples, (two and two,) for a few days in this vicinity. It is the desire of the people that Bro. B. should still continue in this place, and it is probable that for a season he will comply with that request. I have concluded to tarry till the beginning of next week and administer the ordinance of immersion, on Lord's day. Some are already waiting for an opportunity to follow the chief shepherd, in the footsteps of the flock, by submitting to that example which he has left on record for his followers to imitate. Yours, in haste.

R. JENNINGS.

Extract of a letter to a friend in this city, dated Cambridge, Mass. April 14, 1827.

Dear Brother,
The Lord is pouring out his spirit in this place, and all this region, in a glorious manner. I can say I never saw such a work where I ministered before. I have baptized twenty-four, thirteen of whom are males; and there are probably more than 30 others, who have entertained a good hope through grace.—Among the subjects of the work are several men of influence, and many young men of promise. The work is of gradual increase, and is still spreading throughout this town and neighborhood. The work is becoming very interesting at Newton.
Yours in Christian love.

B. JACOBS.

State of the votes for Governor, from the whole number of towns in the State.

| | |
|-------------------------|--------|
| Tomlinson, | 7,681 |
| Wolcott, | 5,295 |
| Scattering, | 627 |
| Whole number, | 13,603 |
| Majority for Tomlinson, | 1,759 |

The Senators elected are as follows:—
John Welch, 7,436
Ebenezer Stoddard, 8,609
Nathan Johnson, 7,238
Samuel Church, 11,399
Noyes Darling, 6,714
J. W. Crawford, 12,083

John Alsop, 7,909
James Mitchell, 12,117
Samuel Tweedy, 8,126
Nathan Smith, 7,434
Ebenezer Brockway, 6,964
Martin Welles, 6,453

The following gentlemen are elected Members of Congress in this State:—

ELISHA PHELPS,
R. I. INGERSOLL,
N. BARBER,
DAVID PLANT,
JOHN BALDWIN,
ORANGE MERWIN.

NOTICE.

Last week, the papers for the week before, which remained after all the subscribers were supplied, not having been removed from our table, they were by mistake put up with the last weeks papers, to the number of perhaps 10 or 15.—Those who have them, will please return them, and receive others in their stead.

NOTICE.

The Baptist Ministers' Meeting of Hartford and Middlesex Counties, will be held at the Vestry of the Baptist Meeting-house in this city, on the 2d Tuesday in May next, at 9 o'clock, A. M. The Rev. Mr. Philleo is appointed to preach, in the Evening.
HENRY STANWOOD, Sec'y.

General Intelligence.

From the N. Y. Statesman.

LATEST FROM EUROPE.

From Lagaira.—By the schr. Swift, Capt. Swift, at this port from Lagaira, we have advices, says the Gazette, to the 23th March—Bolivar was still at Caracas. He had sent away his staff, and the troops which accompanied him down from Bogota.

The Columbian ship of war of 64 guns, (formerly the Plato, built at Baltimore,) sailed about ten days previous, for Carthage. A Colombia sloop of war, Capt. Brown and a French and Danish frigate, were lying at Lagaira. The former was bound to Puerto Cabello, for repairs.

We have been favoured with the following extract of a letter, dated Lagaira, the 24th of March.

"The gloomy state of this country at the present time, is beyond description: revolutions are daily taking place throughout the country. Bolivar's arrival has produced a very different effect from what was anticipated; in place of restoring confidence amongst the people, he has destroyed all; by his order, the stores of many of our most respectable merchants have been closed, for trading balances they may owe the government: while the same merchants hold double the amount of their debt in government paper, which they refuse taking at any price."

England.—The ship Euphrates, Capt. Smith, arrived yesterday morning from Bangor, (Wales) whence she sailed on the 25th of February.

Mr. Canning was quite well, and was expected at London in the course of the ensuing week. His Majesty was somewhat recovered from his late attack of the gout.

Portugal and Spain.—A letter received by Mr. Sanderson of the Merchant's Coffee House, Philadelphia, dated Gibraltar, March 7th says:—"The recent news from the interior confirm the dispersion of the Portuguese rebels, and we have now no doubt of the restoration of tranquillity in the Peninsula. The public papers will give you a decree of the king of Spain permitting his subjects to make use of foreign flags without paying for a license; but the different duties levied 'for the privilege of the flag,' amount to far more than the price heretofore paid for a license, which was generally \$500. This decree therefore oppresses the trade so long carried on under our flag between this place and Cuba.—Jb.

A Gibraltar letter says: "We would notice a measure which has thrown us into much consternation. A British frigate has been recently stationed here, which captures every vessel sailing under that flag found with arms, or an excess of crew. These seizures are made under an Act of Parliament heretofore unoperative. But the condemnation of both vessel and cargo cannot be denied to the captors, who have already seized a large amount. This aims an efficient blow at the smuggling trade of this place. As regards imports from the United States, Kentucky tobacco and tea will be most affected; articles almost wholly smuggled.—Jb.

The London papers say that on Friday week there were presented 163 petitions against, and about 98 in favor of, the Roman Catholic claims. Amongst the petitions against the claims was one from the Vicar, &c. of "Bray;" and amongst those in favour of them were petitions from Kill-free, Kill-derma, Kill-enale, Kill-murry, Kill-fasty, Kill-keen, Kill-matall, Kill-kenny, Kill-rush, Kill-macow, Kill-amory, Kill-ag, Kill-connell, Kill-ouran, Kill-sharvan, Kill-bridge, Kill-cash, Laughmore, and Borr-us.—N. Y. Statesman.

The editor of the Baltimore Gazette, has received advices from Lima to the 20th Dec. mentioning the election of Bolivar by the Republic of Peru, President for life.

Drowned.—On the 28th ult. in the Hemlock lake, in the town of Livonia, Mr. William Bowen, while in the act of throwing out a net for the purpose of taking fish. The deceased was about thirty years of age, and has left a wife and five children.

The Augusta, (Maine) bridge, was consumed by fire on Monday night last. The fire made its appearance in the middle and both ends of the bridge, at the same time; and was undoubtedly the work of an incendiary. We understand that a man who had a quarrel with the toll gatherer, has been taken up on suspicion. The fire was discovered between the hours of 11 and 12.—N. Y. Statesman.

All the stock in the Grand Rail Road, has been taken up at Baltimore—and the holders are about to proceed to the choice of Directors.

MARRIED.

At Suffield, on the 20th inst. by Rev. Calvin Philleo, Mr. Henry Wright, to Miss Lucinda Spencer.
At East Haven, Mr. Normand Smith, of this city, to Miss Lucy Morris, daughter of the late Amos Morris, Esq.
At Bethlehem, Mr. Edward Goodwin, Editor of the Connecticut Courant, of this city, to Miss Susan Leavitt.
At West-Hartford, Mr. Walter Deming, to Miss Eliza Ann Brace.
At Ashford, Dr. Patrick Carpenter, to Miss Esther Barnham; Mr. Parly Howlett, to Miss Elizabeth Bartlett.—At N. Haven, Dr. Charles Rowland, to Miss Maria Bellamy.

OBITUARY.

In this city, Jane Emelia, daughter of Mr. Joseph W. Dimock, aged 4 years.
John C. infant son of Capt. Wm. Beebe, an infant child of Rev. Mr. Lindsey.
January 25, in the 60th year of his age, the Rev. J. Evans, L. L. D. Pastor of the Baptist church in Worship Street, London, and author of the 'Sketch of all Denominations,' and other works.
At Wethersfield, (Rocky Hill) Mr. Thomas Russell, 87.—At Berlin, Miss Laura North, 13, daughter of Mr. Lemuel North.—At Granby, Mrs. Cynthia Holcomb, 39, wife of Mr. Sereno Holcomb, and daughter of Capt. Sadoec Wilcox.—At East-Hartford, Mr. Solomon Latimer 53.
At New-Haven, Mrs. Mary Alling, 78; Mrs. Anna Trowbridge, 77; Mrs. Downs, wife of Mr. Nathaniel Downs.—At Humphreysville, Mrs. Phebe Dayton, 78.—At Bristol, Mr. Isaac Graham, 42; Miss Lucy Ann Frisbie, 13.—At Redding, Mr. John Sherwood, 84; Mr. Barbara Keeler, 72.—At Danbury, Mr. Eli Hickok, 57.—At Trumbull, Mrs. Clarissa Curtis, 55, wife of Mr. Everett Curtis.—At Lyme, Mr. Christopher Williams, 76.—At Lebanon, Mr. William Lyman, 68; Mrs. Abigail Armstrong, 92.—At Ashford, Mr. William Pierce, Jr. 22.—At Windham, Mrs. Margaret Avery, 32, wife of Dr. C. S. Avery.—At Franklin, Mrs. Sarah Ayer, 72, wife of Mr. John Ayer; Miss Hannah Crocker, 47; Mr. Eleazor Bently, 67.
At Longmeadow Mass. Mrs. Elizabeth Hale, 70, wife of Mr. Elam Hale, and daughter of the late Emery Pease, Esq. of Somers, Conn.

NOTICE

A special meeting of the Society for the improvement of Common Schools, will be held at the office of the Rev. Horace Hooker, on Monday, the 23d inst. at three o'clock, P. M.

NOTICE.

THE Annual Meeting of the Baptist Education Society of Connecticut, will be held agreeably to appointment, on the second Wednesday in May next, (the 9th) with the first Baptist Church in Middletown.
GURDON ROBINS, Sec'y.

BOARDING SCHOOL.

A. F. WILCOX has opened a Boarding School in Essex Boro' (Saybrook) for the instruction of youth in the various branches of English Education, including History, Rhetoric, Geometry, Elements of Chemistry, Natural Philosophy, &c. The location of this village, six miles from the mouth of Connecticut river, is very pleasant and healthy, and undoubtedly combines as many advantages for a Boarding School, as any place in the country.
Mr. W. will attend particularly to the morals and manners of his pupils, and respectfully solicits the patronage of his friends and the public generally. Terms of tuition, \$3 per quarter. Board on reasonable terms. Particulars made known on application.
Essex Boro. April 20.

HIDE AND LEATHER STORE.

THE Subscribers having formed a connexion in business, would inform the public that they have now in store a general assortment of HIDES, of various kinds and qualities, for Sole and Upper Leather.
200 Sides of Philadelphia oak tanned SOLE LEATHER of the first quality.

ALSO,
1000 SIDES of Hemlock SOLE LEATHER, CALF SKINS, Upper Leather, Seal Skins, Morocco Leather, Lining & Bindings. ALSO, an assortment of CURRIERS' TOOLS, &c.

The business will be carried on in the Store adjoining the West end of the Great Bridge, Morgan Street, under the firm of
Augustus Bolles & Co.

Where every exertion will be made to give satisfaction to their customers.
J. & M. C. BURT.
AUGUSTUS BOLLES.
Hartford, April 12, 1827.

N. B. AUGUSTUS BOLLES & Co. Offer for sale as above, a Consignment of 2600 German CALF SKINS, Of prime quality, the price of which renders them a fine object for Tanners.

Commission or Storage Business entrusted to them will be transacted with fidelity, and liberal advances made on property received for sale. All favours thankfully received.

LEATHER STORE.

THE Subscribers having taken AUGUSTUS BOLLES into partnership in business, will continue the LEATHER & HIDE Trade at their old Stand on Main-street, under the firm of
J. & M. C. Burt & Co.

Where they keep constantly for sale, a complete assortment of SOLE and UPPER LEATHER, HARNESS and MOROCCO LEATHER, BINDINGS, LININGS, &c. &c. HIDES as usual.
Grateful for past favours, they solicit a continuance of patronage.
J. & M. C. BURT & CO.
Hartford, April 12, 1827.

N. B. It will be understood that an immediate settlement of all Notes and Accounts now due, is indispensably necessary.
13—tf

POETRY.

A FATHER'S GRIEF.
BY THE REV. THOMAS DALE.

To trace the bright rose fading fast
From a fair daughter's cheek;
To read upon her pensive brow
The fears she will not speak;
To mark that deep and sudden flush,
So beautiful and brief,
Which tells the progress of decay—
This is a Father's grief.

When languor, from her joyless couch,
Has scared sweet sleep away,
And heaviness that comes with night,
Departs not with the day;
To meet the fond endearing smile,
That seeks, with false relief,
Awake to calm his bursting heart—
This is a Father's grief.

To listen where her gentle voice
Its welcome music shed,
And find within its lonely halls
The silence of the dead;
To look, unconsciously, for her,
The chosen and the chief
Of earthly joys—and look in vain—
This is a Father's grief.

To stand beside the sufferer's couch,
While life is ebbing fast;
To mark that once illumined eye
With death's dull film o'ercast;
To watch the struggles of the frame
When earth has no relief,
And hopes of heaven are breath'd in vain—
This is a Father's grief.

And not when that dread hour is past,
And life is pain no more—
Not when the dreary tomb hath clos'd
O'er her so lov'd before;
Not then does kind oblivion come
To lend his woes relief,
But with him to the grave he bears
A Father's rooted grief.

For oh! to dry a mother's tears,
Another babe may bloom;
But what remains on earth for him
Whose last is in the tomb?
To think his child is blest above—
To hope their parting brief,
These, these, may soothe—but death alone
Can heal a Father's grief.

From the London Baptist Magazine.
SCRIPTURE PARALLELISM.

For an illustration of the ideas thrown out in your last number, respecting the benefits derived from the application of this theory, I beg to refer your readers, on the present occasion, to the third and fourth verses in the eighth chapter of the Epistle to the Romans. They are as follows:

For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the spirit.

I think no person can read this passage attentively, without being sensible of embarrassment, though he may be far from perceiving its cause. And the learned seem to have been more perplexed by it than the vulgar; since they are by no means agreed as to the subject to which it refers, whether justification or sanctification; and some of them have found great difficulty in the very structure and translation of the sentence. A striking instance of the latter is exhibited by the violent transpositions, and intricate involution, which the text has suffered, in the hands of so acute and celebrated a critic as Dr. Macknight, whose translation is as follows:

For God, sending his own Son, in the likeness of sinful flesh, and of a sin-offering, hath condemned sin in the flesh, (the thing impossible to the law, because it was weak through the flesh,) that the righteousness of the law might be fulfilled by us, who walk, not according to the flesh, but according to the spirit.

Upon examination, we find the chief cause of the obscurity to arise, from a seeming incompleteness in the first clause. Let the reader proceed as far as the word God.

For what the law could not do, in that it was weak through the flesh, God —

And then watch the progress of the sentence, and advance no further, till he finds he can do so intelligibly and satisfactorily. If the sentence is properly constructed, it will contain an answer to the question, what has God done? Now the next action expressed, is "condemning sin in the flesh;" but there are two reasons why this cannot be considered as answering the question proposed. The one is, that the condemning of sin in the flesh, is by no means a thing which the law could not do; it is, on the contrary, the very province of the law, and an exercise for which it possesses a wonderful energy. It is this which has driven so many commentators, to interpret this phrase of a gracious mortification of sin in the heart; which certainly the law cannot effect: but the interpretation is obviously forced and unnatural, and, as it has been resorted to merely under a sense of the obscurity of the passage, if this can be removed in a more satisfactory method, it may be dropped without further notice.

A second reason for not carrying on the action of the former part of the verse to the latter, is, that the grammatical construction forbids it. To the question, What has God done? An answer is already applied to the preceding words; namely, "what the law could not do." But we do not want two answers to the same question. And besides, if we take the

subsequent phrase, "condemning sin in the flesh," as answering it also, we shall make the action of the same noun extend both backwards and forwards, an array quite irreconcilable with simplicity and correctness of style, as well as lucidness and force of expression.

Now let any one, acquainted with the general method of parallelism, attempt the arrangement of these verses. They will readily form themselves as follows:

For what the law could not do,
In that it was weak,
Through the flesh,
God hath done.

Sending his own Son,
In the likeness of sinful flesh,
And for sin,
He hath condemned sin in the flesh:

That the righteousness of the law may be fulfilled in us,
Who walk, not after the flesh, but after the spirit.

Here it will be observed, that the first clause is completed, by the addition of the words *hath done*. The arrangement of the passage obviously suggests this, and fully justifies it. It is nothing more than one of the systematic methods of parallelism, to omit words, and even clauses, when the structure of the sentence suggests, and will lead the reader to supply them; as might be shown by many instances, both in the Old Testament and the New. And the manifest completeness which the whole passage thus attains, the accuracy of the grammatical construction, the lucidness of the sentiment, the forcibleness of the expression, and the perfection of the parallelism, afford unquestionable pledges of the correctness of the arrangement.

The interpretation of this text now becomes easy. God hath done what the law could not do; that is, he hath made provision for the justification of a sinner. For this is certainly the idea which the language itself most naturally suggests, and which will be found most agreeable, both to the preceding and following context. In the former, the Apostle says, "there is now no condemnation to them that are in Christ Jesus. For what the law could not do, God hath done." And, in the latter, he gives a plain exposition of the manner in which the justification of a sinner is effected. "Sending his own son, in the likeness of sinful flesh, and for sin, he condemned (or punished) sin in the flesh; that the righteousness of the law might be fulfilled in us (or be fully attained by us), who walk, not after the flesh, but after the spirit." (not according to the carnal, but the spiritual import of the Jewish ritual.)

I submit this to your readers, as one instance in which the theory of parallelism affords valuable aid, in clearing the structure of Scripture from obscurity, and in determining a doubtful interpretation. I am well aware that there is no novelty, either in the interpretation of the passage, or in the manner of completing the first clause, as any person may see, by consulting Poole's Synopsis. But the value of parallelism, in this case, lies here, that, without consulting critics, and without any critical knowledge, it suggests *them of itself*, and contains the proof of its own accuracy. To those who do consult the commentators, it presents the additional advantage, of enabling them to exercise a sound discrimination, and to arrive at a satisfactory decision, in the midst of jarring interpretation.

I only add, that a little regard to the precise phraseology and arrangement of the original, will give yet higher beauty to the structure, and greater energy to the sentiment. An approximation is attempted below.

For that impracticable thing by the law,
In which it was powerless,
Through our depravity,
God hath effected.

His own Son having sent,
In the likeness of sinful man,
And on account of sin,
He hath punished sin in his person:

That the righteousness of the law might be fully attained by us,
Who walk, not according to flesh, but according to spirit.

H.

THE BURMAN MISSION CON-
TRASTED WITH POPIH
CRUSADES.

The following beautiful contrast of Christian Missions, with the fanatical crusades of former times, is well worthy the attentive consideration of every sober and reflecting mind. "The wicked will do wickedly;" and in proportion to their hatred, it should be expected they will also oppose the doctrine of the cross. But the friends of Christ, who earnestly desire the prosperity and enlargement of his kingdom, should "stand in their lot." They will never be disposed to receive a railing accusation against any of the dear disciples of the Saviour, who, like the Apostles, are engaged in spreading the influence of the blessed Gospel of peace.—Should any diversity of opinion exist with them, in relation to circumstantial matters, although like Paul and Barnabas, they may conclude to separate—yet they will be careful not to indulge in crimination, and recrimination. No arraignment of each other's motives—no attempts to throw hindrances in each other's way, are seen in the conduct of the primitive

minister's of Jesus. One selected one field of labour, and another selected another field. Each being intent on the same grand object—namely, the spread of the everlasting Gospel. The "command" of the blessed Saviour rested with weight on their minds, "Love one another,"—and they felt the force of the injunction, "Let each esteem others better than himself." They knew full well, that if they should give way to their unhallowed passions, that they should be consumed one of another; while heaven would frown, and hell exult with infernal joy. Paul published no manifesto, calculated to weaken the confidence of the Christian Church in Barnabas. Neither did Barnabas throw any obstacles in the way of Paul. Their "love was without dissimulation." They were too intent on the great work of preaching Christ and him crucified, and too desirous to fulfil the grand commission of their divine master, "Go ye into all the world, and preach the Gospel to every creature," and they felt too intensely for the welfare of immortal souls, who were perishing for lack of knowledge, to be hindered in their work, or to hinder others.

"Palestine was in the possession of the Turks, and its capital, Jerusalem, fallen from its ancient consequence and splendour, was yet held in respect by its conquerors, as a holy city, and constantly attracted the resort of Mahometans to the mosque of Omar, as of Christian pilgrims to the sepulchre of our Saviour. Peter the hermit, a native of Ameins, on his return from this pilgrimage, complained, in loud terms, of the grievances which the Christians suffered from the Turks; and Urban II. pitched on this enthusiast, as a fit person to commence the execution of a grand design, which the Popes had long entertained, of arming all Christendom, and exterminating the infidels from the Holy Land. The project was opened in the general councils, held at Placencia and Clermont. The French possessed more ardour than the Italians; and an immense multitude of ambitious and disorderly nobles, with all their dependents, eager for enterprise and plunder, and assured of eternal salvation, immediately took the cross, as their military badge. Peter the hermit, led 80,000 under his banner; and they began their march towards the East, in the year 1095. Their progress was marked with rapine and hostility, in every Christian country through which they passed; and the army of the Hermit, on its arrival at Constantinople, was wasted down to 20,000. The Emperor Alexius Comnenus, to whom the crusaders behaved with the most provoking insolence and folly, conducted himself with admirable moderation and good sense. He hastened to get rid of this disorderly multitude, by furnishing them with every aid which they required, and cheerfully lent his ships to transport them across the Bosphorus. The Sultan Solyman met them on the plain of Nicea, and cut to pieces the army of the Hermit. A new host, in the mean time, arrived at Constantinople, led by more illustrious commanders; by Godfrey of Bouillon, Duke of Brabant; Raymond, Count of Toulouse; Robert of Normandy, son of William, King of England; Bohemond, son of Robert Guiscard, the conqueror of Sicily; and other princes of high reputation. To these, who amounted to some hundred thousands, Alexius manifested the same prudent conduct to accelerate their departure. The Turks, overpowered by numbers, were twice defeated; and the crusaders, pursuing their success, penetrated at length to Jerusalem, which, after a siege of six weeks, they took by storm; and, with savage fury, massacred the whole of its Mahometan and Jewish inhabitants, A. D. 1099. Godfrey was hailed King of Jerusalem, but was obliged soon after to cede his kingdom to the Pope's legate.—The crusaders divided Syria and Palestine, and formed four separate States, which weakened their power. The Turks began to recover strength; and the Christian states of Asia soon found it necessary to solicit aid from Europe."

In the 12th century, and in the 13th, other crusades of a similar kind were undertaken, in which, with the cross displayed on their banners, hundreds of thousands from most of the nations of Europe, marched to the East, in the pride and pomp of war, spreading terror, and famine, and pestilence, and murder. Thus horribly was the cross of Christ profaned; and thus was it associated, in the minds of the infidel inhabitants, with all that was oppressive, and hateful, and abominable. The splendid armies of the crusaders, executed by millions, and under the frown of insulted heaven, withered away, and for the most part, perished by sword and pestilence in a foreign land.

Such, my dear Sir, is, if I mistake not, a true account of the crusades. Now behold yonder servants of Christ, as they enter the Burman dominions. You see no nodding plumes, nor helmets, nor spears, nor glittering swords. You hear not the tread of mighty legions, nor the sound of the trumpet. You see no fields covered with the slain; you hear no wailing of widows and orphans. You perceive no grasping at kingdoms, no projects of self-aggrandizement, no schemes for converting infidels by the arm of the

warrior, nor by the authority of the magistrate. You see no proud and profane display of the cross, floating high over the ranks of a misnamed Christian army. But you see two lonely disciples of him who expired on the cross, going forth, penetrated with his unutterable love, and effectually impressed with a conviction of their duty in view of his command, "Teach all nations." You see them humbly and simply relying on his promise, and resolving, in his strength, to communicate the gospel of the grace of God to a heathen nation. We now hear brother Judson assuring us in behalf of himself and of our sister, his worthy partner, "If ever we commended ourselves sincerely and without reserve, to the disposal of our heavenly Father, it was on this evening. And after some recollections and prayer, we experienced something of the presence of Him who cleaveth closer than a brother; something of that peace which the Saviour bequeathed to his followers,—a legacy which we know, from this experience, endures when the fleeting pleasures and unsubstantial riches of the world are passed away. We soon began to find that it was in our hearts to live and die with the Burmans. We gradually became reconciled to the place, and, from a conviction of the superior importance of this to any unoccupied station, and a hope that, notwithstanding the frightful accounts we had received, we should find it practicable to remain, we were induced to pitch our tent."

NO. 22.

The sincerity of the Apostles, and their personal conviction of the truth of their testimony.

From the manner of a person's conversation, or writing, sagacious men can judge with a considerable degree of accuracy, whether he is in earnest or not. No book has been perused with so much attention as the New Testament, both by friends and foes. One design, at least, of the enemies, has been to spy out faults. Insincerity and deceit are the greatest.—But what discoveries have they made? When Mahomet introduces passages in the Koran, containing a command, or permission from heaven to multiply his wives, by adding to the number those on whom he had cast the eye of desire; and likewise to exclude them from the society of those whom jealousy feared; it requires no more than ordinary sagacity to perceive the sensual motive. But is there any thing like this in the writers of the New Testament? Every line marks sincere, disinterested, and honest men. With the utmost simplicity they men ion their prejudices, their weaknesses, and their faults. The highest tone of sincerity vibrates through the whole of the book. There is a constant abhorrence of iniquity, a sense of God's presence and holiness, and a deep and clear view of him as the avenger of all iniquity. But their sincerity appears in the whole tenor of their lives and actions, in a most remarkable manner.—*Bogue*

TONE OF MORALS IN OUR COUNTRY.

Though it may suit the humor of moralizers to declaim against the degeneracy of the times, we believe that the country has of late years made advances in moral worth. We infer this from the more general diffusion of intelligence and the higher standard of learning; from the spirit of healthy action pervading all classes; from the diminished number of crimes; from the general security of property; from the rapid multiplication of Sabbath schools, than which no discovery of our age has been more important for the moral education of the people; from the philanthropy which seeks for the sources of vice, and restrains it by removing its causes; from the active and compassionate benevolence, which does not allow itself to consider any class so vicious or so degraded as to have forfeited its claim to humane attention, which seeks and relieves misery wherever it is concealed, and, embracing every continent in its regard, has its messengers in the remotest regions of the world. Religious freedom is the last right, which even in our days the inhabitants of this country would surrender. It would be easier to drive them from their houses and their lands, than to take from them the liberty of worshipping God according to the dictates of conscience. There is no general assertion of this right, and no energetic display of zeal in maintaining it, solely because it is menaced by no alarming danger.

In a state of society like ours, there may be little room for the exercise of those arts, of which it is the chief aim to amuse and delight; and yet attention is by no means confined to those objects, which are directly connected with the advancement of personal or public wealth. For the costly luxuries of life and even for its elegant pleasures, there may as yet belittle room; and still the morality of the nation be far from forming itself on the new system of morals, devised by our political economists. There has been no age, we assert it with confidence, there has been no people, where the efforts of mind, directly connected with the preser-

vation of elevated feeling and religious earnestness, are more valued than they are by the better part of our own community. We cannot support, or we hold it not best to support, an expensive religious establishment; but every where the voice of religious homage and instruction is heard: we cannot set apart large estates to give splendour to literary distinction; but you will hardly find a retired nook, where only a few families seek their shelter near each other, so destitute, that the elements of knowledge are not freely taught; we cannot establish galleries for the various works of the arts of design, but the eye that can see the beauties of nature is common with us, and the recital of deeds of high worth meets with ready listeners. The luxuries, which are for display, are exceedingly little known; but the highest value is set on every effort of mind connected with the investigation of truth, or the nurture of generous and elevated sentiments.—*North American Review*.

SPRING PLACE.

The missionary work among the Cherokees is progressing, and from time to time are added to the church such as shall be saved. August 13th, holy baptism (Sprinkling) was administered to three adults, and November 12th, to two more. On the whole, eight adult Indians have been baptized the last year, and some of the baptized were admitted to the communion.* At the end of the year the congregation counted thirteen communicants, and seven baptized, who, together with the children, make the whole number of members to be forty.

* Why not all?

From the London Bap. Magazine.

BIRMINGHAM, (ENG.)

On the 3d of December, 1825, the Rev. Isaiah Birt relinquished the Pastoral charge of the Church, meeting in Cannon street, Birmingham, by a letter of resignation. He had been eminently useful during a period of twelve years, and we rejoice to know that his labours were highly appreciated, and his removal universally regretted. Some ministers have injudiciously prolonged the continuance with a church, beyond the season of their usefulness and competency; the unhappy consequences have been the alienation of their people, and the decay of the congregation. Mr. Birt has set an honourable and valuable example of withdrawal from an office, for which, although the vigour of his mind remains, the infirmities of his body disqualified him, on account especially of the magnitude of the church; and we understand it to be his intention in future, to decline taking the regular superintendence of a church but to preach as often as he is able, and wherever his occasional services may be required. We have seen the affectionate letter of resignation which he addressed to the church, and the equally affectionate resolutions of the church on the occasion, and have been informed of the substantial and valuable testimonies of esteem presented to Mr. Birt, by the young men, and also by other members of the congregation. In addition to these gratifying marks of respect, the church unanimously voted Mr. Birt the handsome annuity of £100 during his life. We trust that a qualified successor will soon be found, and that the blessing of God will remain though the venerated pastor is removed.

F. A. C.

THE
PROTECTION
INSURANCE COMPANY.

Having been duly organized, are now ready to receive prop. sals of FIRE and MARINE, INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved insured notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

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| Wm. W. Ellsworth, | Thomas C. Perkins, |
| Salomon Porter, | Martin Cowles, |
| Jeremiah Brown, | Martin Wells, |
| Merrick W. Chapin, | Henry Waterman, |
| James B. Hosmer, | Samuel Kellogg, |
| Nathan Morgan, | Sylvester Norton, |
| Henry Hudson, | Daniel P. Hopkins, |
| Roderick Terry, | Epaphras L. Phelps, |
| Edward Watkinson, | Horace Burr, |
| Charles S. Phelps, | Jesse Goodrich, |
| Frederick Bange, | Lynde Olmsted. |

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

Hartford, July, 1825.

APPRENTICES WANTED.

TWO Boys from 14 to 16 years of age, who can bring good credentials, are wanted as Apprentices to the Baking business.—Enquire at the Office of the Christian Secretary, or of JOSEPH S. FRENCH, Hartford, April 6, 1827. 3wks

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